

EXCEPTIONS

Against some

PASSAGES OR EXPRESSIONS

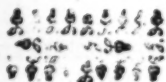
In our

Introduction and first *Treatise*, relating to INFANT BAPTISM examined and committed to the Godly-wise, to judge how just they be.

Every way of a man is right in his own eyes, but the Lord pondereth the hearts, Prov. 21. 2

We can do nothing against the Truth, but for the Truth, 2 Cor. 13. 8. [He means it in regard of the bent of his Spirit; his heart could not move against Truth.]

With me it is a very small thing, that I should be judged of you, or of mans judgement, 1 Cor. 4. 3.



LONDON.

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TO THE
READER.

Courteous Reader,

 Efore we can orderly proceed in our enjoined and undertaken task, we must give you another trouble in reading, The *Exceptions* are taken against some Words or Expressions, harsh and uncomely, as is suggested in our *Introduction*, and first *Treatise*, relating to *Infant Baptism*. This we must do, as we conceive, upon a double account.

A 2

I. We

To the Reader.

1. We ought not in our apprehension, hide any thing which may make for the opening the truth of *sacred Doctrine* or of *Practise* full up thereunto, though we should, by so doing, lay open our own shame. One jot, or one tittle of Divine Truth, whether it relates to *Doctrine* or to *practise*, is of more worth, and should be so to us, then is the greatest worldly good.

2. Because we are perswaded, these have past the hottest *Purgatory*, we mean, the hardest censure already, we will clearly shew unto you what the *Exceptions* were, and leave it with you to judge how just they are, conceiving God may have some Glory thereby, and his Truth some advantage.

This more we would assure you
in

To the Reader.

in, That whatsoever here or elsewhere savours yet to a good and gracious spirit, all that is from our own spirits, we heartily own it, giving God the glory, and taking to our selves the shame. We will take leave to adde, That what you find savouring of our own wisdom, which is as you read *James* 3. 15. It is not more our own, then it will be loathed by us, when it shall be made kown unto us.

We have only this more to say unto you, That you may read well, and hear well, and all in order to live well, look up to him who instructeth to that discretion, maketh His own people like His own self, having a *piercing eye* and a *patient ear*, and so doth *altogether right*, and *judgeth righteously*.

And

To the Reader.

And so we humbly commit you
to *God*, and to the *Word of his Grace*,
which is our rule whereby to walk,
to judge our selves and our doings
by; For Mans saying is but the say-
ing of a Man; what God saith, that
we must hear, thereafter we must say
and do. Let his Word then have
the highest Authority and Place in
our Hearts, as that whereby we must
Live, Act and Dye, and after Death
be judged, *Rom. 2. 16.*

Farewel.

Sect.



Sect. I.

Sir,

Ou required us to give in our Perswasion or Faith, with the Reasons thereof, in Reference to *Free Admission of all to all Church Communion, To the observation of the day, is commonly called Christmas: To the Lords prayer;* So far you, with your Brethren, had time, if your leisure could have spared you the Grason, or your favour the patience to read us, our faith and perswasion as to these matters. Three other Treatises, yet remain with us, and are not finished for you. But observing by the return you have made, That our Books, like most unwelcome guests, cannot find longer entertainment in your Closet, much less in your bosome, and no acceptance at all from your Brethren, so far as to cast their eye toward them. We forbear, as in manners we ought to do, to send you what we had prepared for you, having for that very end and purpose a Transcript of them, putting our selves to cost about them, so desirous we were, if we could not give, yet to take information from them, how we might order our matters by Rule, walk as friends up to our Gospel-light, and according to Church-order.

And truly we put our selves to cost about these things, that we might clear our intensions towards you and your Brethren, who might, if they had pleased, when they could
not

not take, yet have given in their minde in the matters aforesaid.

We will ment on to you the most inconsiderable part of the Charge, which indeed must not fall into consideration comparatively with the expence of Spirits and Time were spent about it; yet it cost a considerable charge in it selfe considered, of as many or more shillings, then your hulse sheet hath lines, though so thrust; and this to make them legible to you. So regardful we were of you (and it is but our duty) at least a point of good manners, that sith you would have our judgement as to these matters under Debate, you should be able to read what it was, else we could have fitted you with a hand as bad as your own, and worse. And indeed had we consulted with that we have good store of, and is still in a readiness to be conferred with all flesh and blood, in reference to our time, and purse, we had certainly done it, wrote lines; as the good Poet you read of, wrote verses, *Scribit carmina nemo legit, he wrote verses, no body reads them.*

But in such important and momentous matters; as we conceive these are under your hands, and ours, considering also your time, we could slight all this, the trouble, and the charge, and send our Papers so written, that you might after some *pauses* now and then pick out of them our *sense* in the matter, and *reason* both; And truly Sir, so we conceive you ought to have done, ordered your answer so, sith you were pleased to send us one, though you had been at cost for it; That if the best Clerk amongst us could not run and read it, yet he might not have stumbled at every word.

But Sir, our Reverend Pastour (we adventure once more to call him so, sith *he seeks the Lord*, and in desire and endeavour feedeth us with knowledge and understanding; we were saying, he our said Pastor hath been and now is, and we think will be, while the Lord God gives him a being in His house, and amongst His people, as busily employed as others are now in their halvest, who possibly, if now, as once it was, *may sweat at his best work, and be cold at pulpit work*; But to speak out plainly, though he with us takes your return of your papers thankfully. (To the return of ours we know

not what to say, it is left to others) yet he gives you to know he could not give himself the trouble to read one line in yours) though that one might have told him your sense of more, yet he could not weary himself about it; and why not? he gives you this Reason.

Sect. 2.

HE hath read as much as you have said here, or he believes can say hereafter for your Church way, and walk therein, in other Books which he hath met with, more then a good many, and read them over with as much consideration as needed in those matters; you know not how often; for being legible, he could pass through them without much weariness to his eye, though with no little regret, or nausea-sickness to his *Genius*, or Disposition, there being no *delight in the Church's song, and his crumbe wine*, was you know, the old Proverb: Such a thing it is to make all our sayings; and doings to carry level with this Nation of a *National Church*, such as the Jews was, and the *principles of Infant Baptism*; He says farther, if please you to hear him out, That he believes your *Champion* or *foreman* of your Herd (by your commendations of him he deserves so to be) who hath given in his *verdict* as to these matters, *Mr. Humph.* he means, is as full of reason for your way and practice; is the heart of a fool, *The Devils house is full of folly, and empty of grace*. What can be said after him for *free admission* --- and so forth? And yet he verily believes to tell you his faith, as to that man, and those matters, That if there be any one Minister throughout all the Nation, that he is reproached the *foot-steps* of the *Lords Christ*, more after our English, the *Lords Anointed*, your-foreman *Mr. Humph.* is he; consider him throughout a *capite ad calcem*, from head to foot, and you find not his *second*; unless for honour sake, you would be thought fit to be he. You have a saying in the *Civil Law*, *He that hath injured one, hath threatened many*. *Mr. Humph.* hath injured One, the chiefest or more to the letter, the *Standard bearer* of ten thousand, with whom not any in Heaven or Earth is

Mat. 12. 44

Cant. 5. 10.

matchably *Gods Ensign beare* before the Nations; under which the whole Army of sinners hath encamp and follow.

This chiefest One, this man of the Earth hath injured, and in so doing, if you can believe it, you can conclude what he hath done, threatened many, sure enough all the Armies in Heaven and Earth that follow Him. All the Saints that worship Him, all the Angels that adore Him, their Standard or Ensign bearer before them. This is our filth; this Son of the Earth hath injured this One, chiefest of ten thousand, and so hath more then threatened all the Armies of Heaven and Earth: But his folly or madness, you may render it is made; if he shall not proceed touch him: Therefore Sir, for your caution, please you to take it. If you persist in his way, which you more then seem to do, and justify as you can, his, and your doings in Gods house. Look you well to it what Reasons you give to justify the same; and at your good Brothers advice, is to his Readers. Read and pray them over again. else it may be feared you cannot study practical Truths, at least you cannot practise them.

Surely Sir, This concerns you the more, and at such a time, considering the season: that the Lord is now calling his people out of Babylon; he hath spoken touching this thing a Century of years, and more, by past and gone. And when he spake, something was done; as our Chronicles tell us: And who opposed then in our King Edwards days, and afterwards in Queen Elizabeths of blessed memory, standing up in their might against it, you by reading may understand. But now Gods people understand by books, that the *set time is come*. The Lord God is speaking now with strength of hand: and it shall be done: His Children shall all come out of Babylon, hearing the threat, and fearing before the Lord. And they that will stay behinde minding their ease and profits there, like those baser sort of the Jews, who, when liberty was proclaimed for their return to Jerusalem, where they might enjoy God in his true worship, chose rather for filthy lucre sake, and other fleshy advantages to stay in Babylon, and serve among the pots: These we were saying, in whole hearts it is so

I sa 8. 11.

Zach. 14. 17.

Rev. 18. 4.

1 Ch. 9. 4. 2.

*How had to dye with that cursed Harlot, Mother of fornications; shall suffer according to their choice; for being pyrrhars of her sin, they shall receive of her plagues. And they that rise up in their might now against this glorious work, and to obstruct their coming forth from thence what they can: Mr. H. we mean, with all the Ministers of his way and persuasion; the carnal Ministers all over the Nation; (we mean not *left spiritual*, who may be babes in Christ, but wholly carnal) shall be left, where they are in their *dead sleep*, and shall not find their hands: They may think they have gone through their *head work*, as that learned Expositor saith, but they shall never get through their *hand work*. For as it hath been Job. 5. 28. *bech to it shall be; the men of Craft found their heads; but the men of might, blessed be God, have not yet found their hands to execute up to the height of the Devils either will or might.* The Lord brought the Council of the Heathen to naught; he maketh the devices of the people of none effect. In the next verse, he subjoyneth, *The counsel of the Lord standeth forever; his thoughts to all Generations.* And in the counsel of the Lord stands, so he causeth the counsel of those to stand, that consult for him: *He confirmeth the word of his servants; and performeth the council of his messengers, Is. 44. 26.* so as they shall go through their *Head-work* and *Hand-work* both.*

O how good, safe and pleasant a thing it is to have *Head, Hand and Heart* laid out and employed for the wellfare of that *City*, whose name is called *The Lord is there.*

And this be spoken in our dearest respects to you, because we find you not changed a whit, as to your good opinion you have had of Mr. H. and his way, the *road way* of your Church, of all the carnal Ministers there: and how grieved are we to observe you taking the same part, and your foot so fixed in that way, we say not, but the Lord knows, and he perswade with you, and then it is done. And yet we have some hope that you have not read over his Books, as you call them though you speak; you know when *Sesquipedalian* big and broad words of them. And was it possible your second thoughts should keep up to the height of that commendation

ons? Yet we remember it is as naturall to us as to laugh, *seeing the person, to love his error too, specially when our own.* We are more then pur-blind, as in the parable, *so in the thing beloved.* O how well doth the person please us, whose way pleaseth! yet we t. h our persuasion, this was before you had thoroughly read them; for if so, we would shooke you would have observed what he that runs may observe, *how he slashes phrases, and rebuands against himself, to say no more, and as little as can be said, we would hope also, and be almost confident, you have not read his Sermon (as it is commonly called) upon Mark 14. 23.* An excellent text, but utterly misread, worse then he the *sent of his Resol*, which he presented to a great person, but made them very unpleasant and as unwelcome, by that means, he thought, no better and ingratiate them, *with his own presumpt.* If you had thoroughly read that Sermon, and considered what you read, it is our persuasion, you would have said of the Butcher, *if he be Divine, he is one of the worst in all your Church; the old saying being granted, He is the best Divine, that keeps best to his Text; and he the worst that runs farthest from it.* Yet this is not the worst --- hee --- but tell your selfe that, when you have read him, if you like not to read what those four worthies have written against him --- we forbear, for what can be said more after them? Besides as one said of an unfavoury writing, *sentio mihi defusa haerere*, we draw as a palpe or sink, while we are peeping in his Books, desperately wounded, and so levelled at the very apple of the eye; *The glorious face of Reformation, The heart of Religion, The purity of Profession, The life of Grace, The power of Godliness.*

That you may study practically Truths, and practise the same, come off from him and his way, least you perish in that way, the *wide way* of the world sure, *not separating from the world, not at the Lords Table.* Not our counsel, nor our threat, but as we conceive, the counsel of God unto you, and his threat, if you do it not. You will pardon our boldness, for what can we tend to in giving or taking good counsel, but this so defensible a thing, that the day of our Dissolution, as that worthy man said when he was dying, may be

*Ælian de
var. Hist.
lib. 14. cap.
39.*

*Optimus
text. Optimus
The.*

*Mr. Will.
Lyford.*

be more comfortable to us, *then was our marriage day.*

Sect. 3.

THIS we say more, That the Papers we sent you at your earnest request, were not by way of contest, thereby to give an occasion for the Reciprocation of a Saw of debate with you or any other. But to give you our Reasons for our conscientious dissent from Mr. H., his way and yours, since yours is his. Now whether you hear or forbear, accept, or reject, is not the burden of our care, unless, as we have said, upon your own account. We do not more consciously, then Cant. 1. conscientiously hold the way chalked forth, and tracked (be- Isa. 33. 8. ing and high and easy way) by the foot-steps of the flock, And answering therefrom, you but a little, a child, we hope pointing us to the way, from whence we are declined, shall lead us on by the line of sacred Scripture in his hand; But if he shall decline from that, which follows of God as dear Children, do not wittingly do, the greatest Goliath in your National Church, is but a Child or Infant of days in our account, who yet may be an old man in account of years.

And so we will take off our hands from this pulling and thrusting a-kiss of Debate, like a Saw, to and fro betwixt us, by Reciprocation of Answer; for *qui fini, or bene*, to what end, and who shall have the profit? we may say as to the Reciprocation of this Saw of debate; *To what purpose is this waste of time, and spirits, we say, and purse too; why this waste?* you say to justify your free Admission to all Church Administrations, *The people are all holy, and Sancta Sancta; holy things, in holy persons.* We say all are not holy, but visibly, or in sight some are, and they very many, *unholy*, and *unclean*, as are Dogs and Swine, therefore give not that which is holy unto them, saith our Lord; yet say you, you know what. *Tares* visibly, and apparently *Tares*, openly wicked before *Israel*, and before the Sun, are not fit to live in a civil society, but are cut off, say we: *They are fit to live in a Church-Society though, to be admitted to Church-Com-*

Mat. 28.8.

Mark. 14.3.

Mat. 7.6.

munion

*manner, notwithstanding say you: You will account all with-
 in, till the Magistrate shall cast them forth. Well; but why
 all this waste? or to what end the Reciprocation of this Saw?
 To speak thereunto a little more; *That all are holy*, will an-
 swer all that can be said; which answer of yours ye have put
 so often to the ears of your people, that now it is in their
 hearts to live and goe with it in their mouths; *They are an
 holy people, and as such to be accounted, and dealt one unto*.
 And so they are rendered, as we say; but the word is too
 short, as *Judgement proof*, so also *Sermon proofs* against all
 the *Artillery* mounted against them in Gods word; all that
valley of non-burdened one against them by allusion of such
 words. Let *Isaiah* say, *Turkey, Jew, Infidel* be affrighted
 at the hearing of the thunder. They were born in a Church
 and baptized thereby and *re-named*, &c. should they not do
 well to make a feast, as *Norah* did on their birth day; quite
 forgetting their *birth sin* washed away, they may think in
 their *Baptism* yet hath it given occasion to all their ungodly
 sins, and manifold transgressions, as also to all the sorrows of
 their life; Well, what more? Nay we know not, for say
 what can be said against this generation of men, and against
 their Admission to Church Communion, who are of their
 Father the Devil, for the lusts of their father they will do.
 What though? ye have armour of proofs, like *Schiller* his
 Buckler, or Target, which will bear off all this, it shall not
 come near them. Ye have a *schisme*, an universal An-
 swer, *We are a Church, and all holy*; we may call it, we
 think an *universal Remedy*, or by that name an herb is called
All-heal, we are all beset as *Baptisms*, and now are all *holy*,
 and *re-named*, we are to be admired, and so forth; which
 words as of what blessed *Perkins* saith in reference to *univers-
 sal grace* pleaded for (take it in passage) *It is universal A-
 theism*, said he. But to proceed, Just so that Generation be-
 fore us, with whom the Lord hath dealt as *pleased him*, put
 off our Lord Christ & id to them, or against them, or his
 Prophets before him; *We are an holy seed, as our father
 Abraham was, so are we*; he is our Father, and we his
 Children.*

And

And now that our thoughts are upon this, we will take leave to read that *Dispute* we meet with in the eighth of *John* and the issue of it, and thence conclude what will be the issue of ours; *I know*, saith the Lord Christ, *that ye are Abrahams seed* (after the flesh) but ye are the Devils seed, having his spirit; *they seek to kill me, because my word hath no place in you*, verse 37. *ye have his spirit sure, for ye do what he sae your father do*, verse 38. They turn upon him with this, *Abraham is our Father*. That cannot be, saith the Lord, for then ye would do the works of Abraham, you would walk in his steps. *But ye seek to kill me, a man that hath told you the Truth, which I have heard of God: this did not Abraham; ye are the deeds of your Father*, verse 40, 41. They reply, we be not a bastard-like breed. Thou shalt never drive us from this holdfast, or make us beleve that Abraham is not our Father, we will call him father on earth, and God our father in Heaven: for he and we have one Father, even God, verse 42. *ye are wholly mistaken*, saith the Lord, if God were your Father, ye would love me, verse 42. For every one that loveth him that begat, loveth him also that is begotten of him, 1 Joh. 5. 2, Love the Father, love the Son, but ye seek to kill the Son, which will witnes against you, ye are of your Father the Devil, and the lusts of your Father ye will do, verse 44. Then answered the Jews and said unto him: say we not well, that thou art a Samaritan, and hast a devil; thus they will have the last word, and therewith their priviledge, which is but a poore one, To have Abraham for their Natural, and the Devil for their Spiritual Father: But this is after the manner, and there is the issue of the dispute, and so we have read the issue of ours; therefore why all this waste? we will cease, as was said, from this pulling and thrusting a line of debate, like a Saw to and fro betwixt us, by Reciprocation of Answers, that we may in this brief return a few words to those personal matters in your Paper, which some one of us at length stumbled upon: And first,

SECT. 4.

IN reference to our Pastour (we think the word is very proper) some things have been said in vindication of him. Not for his own sake, his reputation, or name sake; we mean, which is fallen indeed into the mouth of Dogs, and under the feet of swine (if any such there be in your Church) and it makes not much, say we, and so thinks he, being the case ever of his betters, the best and most upright, that ever were in the world. Moreover the Pearl lieth there, and it is good being now, and ever where the Pearl is: and therefore we could not press on for his rescue, had we strength that way for his own sake, how deserving forever he might be, but for the peoples sake, over whom God hath placed him, we stand charged to rescue His name what we can, from out of the mouth of Dogs, and from under the feet of Swine; minding our selves, and reminding you of Aug. good saying, (a) *for our selves Brethren, our Conscience sufficeth, but for you our name also had need be precious and honourable, for we would have our words savour sweetly with you, then must our name as well as our words, be sweet and precious to you.*

(a) *Nobis fratres sufficit conscientia nostra, sed propter vos etiam fama pollere debet.*

In suspitione Hæresios nolo quæpiam esse patientem.

Of our selves we have spoken also, so you compelled us, charging us, we thought, with little loss then *Herese*, under the suspicion or charge whereof, no man should sit still and be patient. You can suffer fools gladly, seeing you your selves are wise. But for that heavy charge, that we ingross, and so forth; The Lord judge between you and us: and if we have given any the least offence to any Godly man, that cannot walk with us, the Lord shew it us: and if any offences be taken, as certainly it is, you and he may consider, it is but taken; which ye cannot answer before your God, being taken up upon report or suspicion onely, without any trial, or making the least search into the matter. For your selfe Sir, we know your way, and we see you walk, as to *Gospel administration*, full up with Mr. H. as cross to the way of Christ, and loose steps of his flock, in our apprehension, as the broad way is to the narrow. And so being, as the Scripture doth judge of it, a *meer offence*

of such as be Lord Christ, and his people, you may consider what love, and brotherly respects you have, as can shew to him, or them that must decline *Mr. H.* his way, as they will strike huge Serpents in their Path. Other matters you point at, wholly mistaking, we think; and then mis-judging or perverting the scope or drift thereof, for want of you know what, wherein men of *Mr. H.* his way and judgment, for the most part, are wholly wanting. *Charity hath a large measure,* as we have heard, and can make a fair gloss upon a foule Text: *We are sure,* as clear a *Comment,* as can be upon a dark Text: Indeed as tenderly with a mans meaning, as with a mans eye. In the second place, and so to mention your Exceptions in due order.

We be beast a man, say you, you should adde what is added, if he turn his back upon the word of his grace, as he more then learned to do; you may adde this also, a beast he is, if it was never manifest to him, that he was a *beast*, and so he never *be-hought himself*, as the best men have done, having so much of the beast in them; surely every man in his sinful state is a beast, and did he know himselfe, would call himselfe a beast; when *David* for one fault, yet calls himselfe a *Behemoth*, a great beast before the Lord; but take it at the worst, the manner of men so to do, and to be it granted, *we be beast a man,* say you. Eccles. 3. 18. Psal. 73. 22.

So may we do, we think, and by as good warrant, as you *be-saine him*, and his fellow Brethren in the same inquiry with him, because he was baptized in the Church, and *renovins*, and *circumcised*. But it is not Christian-like so to do, say you, or to that purpose, if we understand you.

Yes, say we, *John* the Baptist was a good Christian sure, yet doth he *be-beast* a generation of men, who did pass for as good men in common account, as most of the *Clerk* in most of the Parishes over this Nation. *Matth. 3. 7.* And *Peter* speaks much after the same wise to *Simon Magus*, after he had made himselfe manifest, *Acts 8. 23.* Ye remember as well what was said to *Elymas* the Sorcerer, *Acts 13. 10.* When *Tares* appear, *Tares*; you may call them *Tares*; But while they look like *Wheat*, as in some places they did, as you have

Isa. 3. 9.

read, and so may the flock meet in opposition like Christians,
 and for a time, then all the time of their next appearance, to
 be what they are, *close Hyphenites*, you and we must be read
 of each judgment. But if the *flow of our countenance* does
 witness against us, and we declare our *sin like Sodom*, then
 charity it self will allow you (if your heart will) give you
 leave, and your tenderness of your Church, where all are holy
 to be *brast* us, if you please, on if your *genius* finds some re-
 gret at that *beast-like* word; you may call us *sinners before*
 the Lord, or *Sodomites*, and worse, because we live in a land
 of *visions*. *Sinners* words are an *propagating* disease, that
 please us now, but undo us for ever. Therefore let us
 move with you, to deal in terms more gently or finewitly
 with us, because we were *born and baptised in your Church*
 (which we have acknowledged a great privilege). Wherein
 this Nation highly transcend all the Nations in the world;
 where the Gospel is preached, what we consider our Church
 privilege and visible Pre-eminence. Notwithstanding the re-
 ther, do you be *brast* us as much, and as often as you please, the
 holy Scripture will be your witness, if we, *deserving* our
sinners be *brast*, while we declare, as *Sodomites* like *Sodom*.
 For to *use* this which one of us have read, *As*
are worse than Beasts, when they do worse; *their* *pre-eminence*
of constitution is lost in the baseness of their actions, *as*
they put themselves by so much inferior to beasts, by how
much they were placed above them. But to be *brast* *were*
do not argue *in humble*, say you. Not will it argue us
 proud, say we, *Raul* *was* *no proud person*, and yet did he
 be *brast* a great company, calling them *Dogs* in one place, and
 bids *Times* remember, what one of the *known* Prophets said
 of the *Creans*, calling them *evil beasts*. We know how
 your question that place, let it pass, being not to our purpose
 here.

Phil. 3. 2.

Titus. 1. 11.

But truly, for ought we can learn to the contrary, the worst
 of that company, who we called *Dogs*, might be good (all
 things considered) as the Clerk you was of; for possible it is,
 though we hope it is not, he may be, as too many of that
 calling are, *many* *Parishes*, over your National Church,
 the

the vessel of wrath there, considering their *Claret*, and yet as frequently at the Lords Table, we their *Ministers* are, the *Ministers* here; and the second men, that is served, after the *Minister* hath served himself. We will add this, if it please y^eu, the Lord Christ did in so less, than he *brags*, at least he did not *brags* those against whom he denounced so many woes; nor was he uncharitable thus in so doing. To proceed.

In the third place, *It is not to call some men Ministers*, say you. Indeed were both to call them such, whom the Lord accounts not such, not finding them faithful, as is required Ministers of the Gospel and Stewards in this house should be. And such we think you would not call Ministers, neither were it not for the honour you give to your Church, your Church-men, and Church-way, where all and every one is *holy* that walk in it, not one *swindler* or *Evil* there. Surely you may have respect to your own honour also, for if he or they prove to be, you will not be approved very good; for remember you may, that you and we were called upon, when time was to do as was our duty, *We were partners of all*, giving our hands for them, the manner of some whom the Lord will visit by the hand, and so making our selves as one of them, and as guilty before the Lord, by justifying the wicked; as by condemning the just. For even they both are an *abomination* to the Lord, Prov. 17. 15. And,

In the fourth place you tell us, *That you will decline Mr. H. and his way, whom we have made good our charge of Blasphemy against him*. To that purpose if we can reach you.

It seems then, you will separate from none, no, not at the Lords Table, our *Blasphemy* in your sense; and *charming* you; in your self with *Ministry* and *Devotion*, for neither of both as we conceive; will be found guilty of that kind of Blasphemy, which was punished with death, and which you seem to point at.

But Sir, more of your charity might have been desirable here, surely we shall ask: it appear to the world, however, it appears to you, we charge him not with blasphemy in your sense, though we acknowledge the same or such like word

2 Pet. 2. 2.

might pass from us; nor for we can yet to recall him thus. The way of Truth hath been often spoken of by him, which you may lately tender we think *Blessed*; for so, as we have heard the Greek, Latin, and so may we, though that word sounds more high and better. *Blessed* is of as large an extent, and general acceptation in the Scripture, as your *Disciples* and *Saints* are. And you might have dealt as charitably in your interpretation of the one, as you do in the other. There is *Blessedness* in a large sense, and *blasphemy* in a strict sense; So you say of your *Saints* (we neither say, is nor acknowledge it, you do) but had you said as much of the other, (for which you have ground enough in the Scripture) you had said nothing as to that charge against us in your friends behalf. Would we could be as much as God, hearing all things our God, and his Truths, contradicted and blasphemed; as we are hearing the name of our friend spoken evil of. This would argue us more than almost against *Christians*.

Yet take your saying, whereunto we only say this as touching our question'd, we think, and wronged, charge to you, the Man of your persuasion. This we wish him as well as you do, and tender his well fare here and hereafter, as much and more than you can, while you walk in the same way with him, in point of *Free Admission to all Church and Administration*. Nor can we take, as we judge, a readier way to lose it, but to convince you both as we can, of the iniquity of your way, wherein you walk together as friends. Why Sir, there is many *woeful Remakes*, the Godly Ministers have denounced against those they will dearly well unto. These are not as learned *B-z's* faith, *Imprecations*, but *good Signs* of what will be if they hold on in their way. And to conclude this, they are *deprecations*, rather, or *correct instructions*; but yet they would withdraw their foot out of the own way of sin and death. So much to that charge. And

5. In the fifth place for Mr. *Nur*: whom we call, (by you, the great Disputer in the Country. To this you know we said so, and let it go, for we say what we know, and as many as we know *are* & *is* case, by the same thing of him also.

2 Pet. 2. 11.
I find *va* and
B-z's
Greek note
upon the
place.

But you say we speak of him as if we knew him not. Yet we know him, and therefore we speak of him.

But if we know him not, why do we speak of him (as all they do) What do others say of him, but what we say too?

That he is a good man, a holy man, and full of the holy Ghost, and of Faith. And yet of these things he may be put in remembrance, and charged before the Lord, and we believe for

that you know. That we have not about us, as a profane man, to the subverting of the Church.

There are Dividers of the World: we must see to it, we be not in that our bee whom God hath made for life and will destroy. Most assured we are,

That if we could take Blessed Tindale good counsel, to his good Letter, to his good Brother, we would leave off your disputings,

which you would number amongst these foolish questions and disputings, as he is to avoid, and apply your selves to main and necessary things, panning to the Question, and resolving it from the Word and Spirit there: (for you will not take a single word).

Am I a member of his body? Whereof Christ is the Head, and he is my Lord: do my hands sprinkle from anointed oil, as he is my body? And with his blood?

There is the Baptism indeed: yet do we account, as highly of the other. The *Infants* privilege is you do, if you do no more, then you ought, and have warrant from the Lord to do,

as I take to Gods promise, that for Faith do. And for this in that oppose Infant Baptism, rising up in their might, against it,

some of whom fear God above many, though yet one among us hath read so much of him, and their doings, beyond the

Sea, and here at home together with their *scholar* march, or driving on their way, that we can hardly contain, but

fly against them, as for what sin we have: but the Lord rebuke them. Let us prove our selves as furious as they, for that is the Epistle we hear, and is still given unto them,

wherever you read of the fore-men and leaders of them. But *self* we are, and our arguments are more becoming, and

likely may do more good, if we must persist, go along with them, in that do as well in giving an *intimating*. So it may

appear, we seek not ourselves at all, but to gain an erring be-
thor, as if we were speaking the truth in love. And that we Eph. 4.15.

put

put

put

2 King 5.10.

prison could, as we do the work, that the one may be saved, and the other have the victory which doubtless shall be a stay by a while, and the doubtless and the fight will be glorious. In the mean time we should remember, The Lord of the whole earth command us *flow*, till he show us his warrant to speak; and having thus, speak we may, and spare not, and be not slack or slow in this business. For we cannot, as our hearts do; the Apostle doth not speak positively, *Every man be slow to speak*; slow words or heavy words, not being a virtue, nor any means commendation: But he speaks comparatively, *Be swift to hear, and slow to speak*; that is, the pastors should hear your case then with your tongues; be rather willing to receive his instructions, than forward to give his; rather attend the mind of others, than open your own. But when you open it, open not your folly with it; which we cannot but do, if we open or make show of the *load* work, which is but as the *supper* *feast*, in the face, that shows the disciples to be much within. We would be slow here, that we might be more plain, and show our selves to you, and your good Neighbour to this intent. But this only we can take time, and think need say to him.

If your said Neighbour be such a man, as you account him to be, and we hope he is, he will take all well, and amend what is amiss, mending his open necessary things, as they use to do, who give themselves wholly to study, that their *preaching* may appear to all. But there are the Questions he will put to others, having through the supply of the Spirit, and whence thereof, resolved them in his own souls first. In the last place,

Yet make some mention of your worthy Brother, as we apprehend it, so we shall speak to it, we have upon a just account, as we ourselves, put in our Exceptions against some passages in his book for *Infants Baptism* to wit the latter end. And if we can spell your meaning, and answer as we, as to that particular, he would be *glad* *Edith* we would him and his labour, and his study in the name of the Lord. And surely so much we honour him, and so thank, that we desire that Book as well in his school, might have been com-

mended

But we could not distinguish here, no more then he could (whom there is cause enough to remember) distinguish between the *very good man*, and *very bad Common-wealths man*, both one and the same man, I cannot distinguish here, said he (as able as he was, as any King you have likely read of) and so we are bold to remember you of the Story, being old and may be worn out of mind with age.) For if the Devil take him as he is *very bad Common-wealths man* (as like enough) for he is stark nought, who is naught in his relation) then what will become of him as he possess for a good man? But to give you a short account of this, and to remove the offence what we can, and then proceed,

We have had through grace, some discerning all along these *troublesome times* (times of Reformation always) what the Lord God hath done for his own Nation, *fearing God, and seeking Reformation*. And what he hath done against that other Nation, Ministers and people there, *Captains with their sword, blaspheming God, and opposing Reformation*; which tells us what he will do in after time, giving us to behold as with open face, what he hath done, and what he is doing at this present time.

Now Mr. H. (we account it no honour to mention him so often, a blot rather to our papers, were it not we do it upon the account of Truth, which he hath slandered, and we would vindicate, and give our helping hand wth others to confound him: if not, which is more desirable to convince him. Mr. H. we were saying) as a man that hath neither eye nor care to observe what the Lord hath done, and is doing, hath to our seeming, appeared (which appears by his writings) as another *Goliath* at the head of this Army of Philistines, we mean not only that *folk of scandalous and superstitious*, but the *car-nal Ministers* all over the Nation, who endeavour with all their might to undo all that our good Lord hath done, in bringing us out of our *Egypt*, over our *Red Sea*, through our *Wilderness*, even to the borders of our promised Land, that blessed Reformation hoped for, to bring us back again into our *Egypt*, to return us into our *Chaos* or *Babel* of confusion we were in, as we were, I and much worse. And are not these

these *Carnal Walking as men*, admiring, yet looking all to the Lords Supper how sensual serves, though apparently without the spirit of God, wisely profane, openly debauched persons, scorers of holy things, loathing the honey combe, trampling upon the Pearl, renting the dispensers thereof, treading under foot the blood of the Covenant, in whom the spirit of the world rules mightily, being children of disobedience; all these invited and admitted to eat and drink at the Lords Table, if the Ruler steps not in, and forbids these guests.

We demand again, are not these Ministers carnal? walk they not according to men, that are *sensual* not having the spirit? are they not enemies to that only holy One, and that Reformation, which must be, for he will have us so, according to holiness, *Majestical and Glorious*, and so full up, we think, if not above the prayers and tears, the desires and endeavours of all his holy Ones. Now this mind so of this manner, who marcheth in head of the Army of Philistines, (we have not a fitter word) in a contradiction and meer opposition to all that the Lord hath done, is now doing, and about to do, his people he will do, and will not be in rest until he hath finished *this very thing*, making the righteousness of his Church *as forth as brightness*, and the salvation thereof *as a lamp that burneth*. This very man, as we were saying, you Sir, little less then boasted of to our strength us, as you may remember, charging us to give you an account of our way and walk therein, and our Reasons why we walk not with him, and your self in your way, more abhorring to us, upon Scripture testimony, then is the grave, the light shining, which is as darkness it self or shadow of death.

And now if we must speak in the charge of the Lord unto us to do, being so pressed thereto by your self, what else can we speak but *rebukes* to this man as oft as we find him crossing our way and walk therein? And the same rebukes to you, words like down towards to stop you in your way, to *amaze* you, *put to amazement* you thereby, being the *road way of the world*, from which ye *separate* yourselves, upon at the Lords Table. A most untidy way you are, as far as the other

other contrary to it, is the way of holiness, having no conformity at all to the Nature of God, nor to the will of God, or to that which God wills. *Every action of man is holy or unholy according to its conformity with, or variation from this will. There is no more holiness in any work then there is of the will of God in any work. To do holily, and to do the will of God is the very same.* Now find you out by searching, if you can, whether it be the will of God you should admit unreasonable (or men out of place, when they are, by your allowance, at the Lords Table, as Swine are in your Parlour) unreasonable and wicked men to eat at His Table of His Supper spread there, and prepared (as we have heard all Ministers say, good and bad, though the bad do contrary to what they say) for the Lords dearest friends and lovers? enquire into this matter we pray you: and also whether upon your admission of such swinish persons, the godly can find their warrant to communicate with you, who have admitted such a *very bad company* (do you read it in the Geneva Translation, made by your occasion two-fold more the children of the Devil then when they were born) to communicate with them there, that the room may be full: These must not, the Godly we mean, upon choice, accompany with the wicked in any place, much less at the Lords Table. For though they endeavour the company of the worst upon this account to make them good, yet then not as *companions with them, but as Physicians to them.* But to Physick them at the Lords Table (if we may express it so) was never heard of, spoken, affirmed or pretended by any besides the man you wor^d, and the men of his way and judgement. Indeed we purposely cast all the Rebukes we find in Gods word upon this way, that you may not march on *John* like therein as you seem to do, holding pace with Mr. *H.* who drives furiously in his way, wholly cross unto the *Shepherd and Overseer of our Souls*, who hath left us, as well by his walk, as by his sufferings, an example that we should go forth by the foot-steps of his flock, following his steps as dear Children. It became us, we thought, and as we were saying, to speak as we have done to him and your selfe, as we met you in your way to cry-

2 Tim. 3: 2.

ed up by you, though so croſs to holineſs.

And have we ſo done becauſe we love you not? God knows, for truly we would give you to know, That if we have not ſpoken to you and him *weeping*, yet we could with we could let fall as many tears from our eyes, as words from our pen, however it may be conceited to be bent againſt you and him. We appeal to God in that matter, conſidering in our meaſure, what will be the end of that way, which lieth ſo croſs to holineſs; and what the end of thoſe things will be which the people *love to have ſo, being in love with death*, and muſt prove deſtructive, yea damnation to them at the laſt end.

Sir, you ſhall do well to conſider this, ſeeing you have the honour (and no good man doth envy it, it commands his pity rather) to be the leading man to the people on this ſide the flood, we ſuppoſe, and to thoſe on the other ſide, where your God hath ſet the bounds of your habitation: It is a point of the higheſt wiſdom, and choiceſt diſcretion for him that leadeth others, to conſider who leadeth him, and whom he taketh for an example, following his ſteps, ſpecially at ſuch a time, when he is going himſelf, and leading on his people unto that place, where he expects to meet his God, to communicate with him, yea, and in a viſible way, to feed upon him. They have *cauſam facilem* in their hand, who would hold forth this, though yet to *survive* you thereof is the work of Him, who is the ſpirit of God and of Glory, the Lord Chriſt His great Agent here below: And when he ſhall have ſo done, convinced you, we mean, though by means baſe and deſpicable in your eyes: what though? what the means were in the ſpirit's hand will be nothing unto you now; for rejoycing in the Truth, you cannot but rejoyce to be overcome of it. It is Gods promiſe, that in the times of the Goſpel the ſpirits of men ſhall be ſo brought down, that they ſhall not ſtand upon the greatneſs of their parts knowledge and learning, where any of this is, but *a child ſhall lead them*; ſuch ſhall be the humble temper, and carriage of thoſe, the pride of whoſe ſpirits is ſubdued by the Goſpel; we ſay it again, Theſe ſhall rejoyce in the Truth, and to be overcome by it. Yea, and their

their mouth shall be filled with blessings, as *David* was; when he met *Abigail* in his way, *Blessed be the Lord a God of Israel, and blessed be thy advice; and blessed be thou who hast kept me this day;* 1 Sam. 25. 33. The Watchman of Israel is our great keeper; but then he keeps most graciously when he keeps us from sin; Then he keeps us as his own people; He keeps from sickness or poverty by way of a general providence, saith that Learned Man, but from sin by way of peculiar preservation; Whatever preservation he bestows without this, it is but a reservation to eternal ruine.

We are concluded now, That God keeps a Minister from sin, a great and a black sin; something here to that of the highest magnitude; as we may say from sinning against his own soul, and souls of his people, when he persuades with him to keep off his people from eating and drinking at the Lords Table, who cannot but eat and drink their damnation to themselves, *not discerning the Lords Body.* And then we cannot but conclude also our duty, the rather, sith you have called us forth to it, to do our utmost to keep you from this sin, and so to withdraw your feet out of *M. H.* his way. But if this we effect not, and herein we prevail not with you, yet our duty is to warn each other of all; or any such persons as shall either in their practice or Doctrine walk contrary to God; and footsteps of his people.

And thus much be spoken to assure you, that whatsoever we have said against you and your people, as you for want of due consideration and charity may interpret it, was spoken as in Gods sight, in the integrity of our hearts: 1. For the good here, and everlasting welfare hereafter of your and their everlasting souls; And 2. in discharge of our own souls also; for this being a cleared truth, that we must separate from the world at the Lords Table, we durst not for our lives withhold it in unrighteousness; Because nothing in the world will hurt then the conscience so much as *concealed truth.*

And so much to the first particular, to set your judgement straight towards us and these matters. And to assure you of our true affections to you and your friend, and all your people; all over your Church, whom you call *Saints*; and deal with them

Mr. Will.

upon

Jud. p. 63.

Read Mr.

Phil. Goodw.

Common. pag.

217. 218 219

230. 231.

as such, because baptized there, and as such, admit to all acts of Church-Communion. We cannot wish you good speed in your way, because we dare not wish impossibilities; but the Lord give you, and all that set the same pace with you walking together in that way, give you a sight of it, he who herding it to the Lord and his people.

We proceed now to the second.

2. That we being in some measure, through grace, acquainted with the hearts deceitfulness, our own above many, what self-lovers, self-seekers, self-pleasers, and flatterers we are, naturally best pleased, and delighted in our own way, the broad way of sin, and death, as we were saying, have been carried with the Lord. Then he would let our hearts to ponder, or weigh that we read, *Prov. 31, 2* every way of man is right in his own eyes; who would think this were possible? yet if you single out man by man, and Mr. Humphrey himself, out of the crowd, every one would judge (he and all his way that leads with him) his own way right, though tending directly to Hell, going down to the Chambers of death as we tear Mr. Humphrey's way down: But the Lord pondereth or weigheth the hearts; He weigheth exactly how much there is of his own way, and how much there is of our own in it. Suffer us not Lord to tread in the way pleasing in our own eyes, because it streighteneth not the flesh, putting it to cost; but point us to, and lead us in the way of life, which is a way of pleasantness and all the paths therein are peace.

3. We have considered your additional Note, the last words in your Paper, *whom God calls he is, we must not call profane, ye are a Church all holy, every one. Parents and Children, such the Lord himselfe calls them, and as such all are to be accounted of, and dealt with.*

This was said of old, the old put off, as aforesaid, whose *Abrahams Children*, he was holy, and so we; Yet think not to say so, saith John the Baptist, *Matth. 3. 9.* Why might not they say so, for they were so, and acknowledged so to be: I know that ye are *Abrahams seed*, saith the Lord Christ. John's meaning was, be not proud of, nor lifted up with that thought, it is a vain thought, that *Abrahams* ye are

Father, when you walk not in the steps of commandments, you do not his works; yet in this case, they said, of a night; Ezek. 22. 14. they gloried in to the last, as you in your Church; But could their hearts change (to allude to those words) or could their hands be strong in the day of the Lord's wrath? Did they say before him that floweth like a Church, we are as holy as you? No; they were doubtless as polluted people; and no Church, when they were in the hand of him that slew them, they said the death of the unrepentant; (to allude to those words also) Ezek. 28. 9. 10.

Truly we thought, that of all Arguments you would not have taken this out of the mouth of the Jews, whom the Lord hath judged; whose hearts were broken with grief and blood was judged, and with grief their blood in fury and judgment; Ezek. 26. 38.

They did not look like the Garden of God watered every moment, they look now like a Wilderness; so as they may be called *Hamah*, water destruction, or *Arabah*; so the Lord hath said of this your Argument, we think as he said of this people's Adultery with Flocks and Herds; *Then shall we commit this land unto a Wilderness*; Thou shalt not use this Argument, *we are a Church, as that Nation was, all holy, as the Jews were*; Of all Arguments this Argument is so Abominable to Me, with whom I have dealt, as you said, may ye, we think, hear the Lord say; hath the Lord dealt so with this Church, as never hitherto with any Nation, and shall we argue our holiness, as they did; whom the Lord would cast out of their Land in anger, and in wrath, and in great indignation? Let us hear and fear, that we may not speak presumptuously, nor open our mouths any more, saying, *We are as holy people, as the Lord accounts us*; Truly, ye may hear the Lord God saying unto us, with a voice as loud as thunder, You shall not use this Argument any more, lest that befal us, which hath befallen them; and shall befall the enemies of the Lord so the more; for they shall all be made as a burning wall; And surely the Lord hath more then begun to execute his wrath, which is written, which may put us in mind, and we think seasonably and pertinently

enough, what was said of Germany, that now for Christ
 thereof, which looked both like a Church; Germany looks not
 like a Church; it shall look like a Church-yard, a Golgotha of
 bones (as Salomon speaks of another City wasted with war) when we hear and fear, we shall neither speak nor sleep presumptuously. We wish heartily you could behold your Church, how it stands now, like a beehive wall, and as a fortress, as a rock broken in, as a temple, and another altar might be drawn as the chaff is driven with the wind, or as a rolling thing before the whirl-wind. Enquire we should what hath the Lord done to this Mother Church? what to other Churches in ancient days, and of late years, when they came to glory, is a thing of thought, a hard enquiry, and a costly. What hath the Lord done? and will he spare us, who glory in the very same thing, that we have a Name to live when we are dead? Hear worthy Mr. Burgess, Our Congregation may be called Acheldamach, nor Church-yard, and our Church being both alike, is left as a sell of the corporally dead, so is there of spiritually dead; you must go a journey to the dead.

What though say you, for you will say, as Mr. H. saith, the more dead they are, the more ingenious guests for the Lords Table they are (there is that will quicken them though as dead as bodies in the grave). But of this you may read more hereafter; this is for our learning now, hold we our eyes fixed upon that Mother Church, and the burden is laid upon her; and say not we, we are now in the way, lest we be made as she was, *Mager-missah, terror on every side; and as she now is, delivered up to combustion, to afflictment, and to hissing, as ye see with your eyes.* If we hear and fear, we shall neither speak nor do presumptuously. To proceed a little farther, so to give, as the informs us, *Jerusalem* was the holy City, so was the Temple there, you can tell us wherefore at that time it was called so, and why they prayed towards it; so was that *Adams-Sion*; and the other near to it, an holy *Temple*; the whole land an holy land; when most of the Inhabitants there had no more holiness in account with God, nor looked after it any more then the Land did; yet glorious privileges it had, being *Inmost in the Land*, of whom he took

ps. 86. 13.
 Omnis civi-
 tas basium.

ps. 86. 13.

1 King. 3. 48.

Dan. 6. 10.

Dan. 9. 30.

2 Pet. 1. 16.

Isa. 3. 8.

look special and peculiar care for the sake of a chosen, and a peculiar people there, he calls the Vine-yard of his *red Wine*. Isa. 8. 8.

1. Give us Lord, to seek after that holiness, neither *titular* onely, nor *nominal*, nor *national*, but *special*, *peculiar*, and *real*, without which *none* can see thy face, nor *thou* wish thee, *blessed* for ever, Amen

2. Herunto we would add the words we have from a learned man, because possible you and we may make some use of them; *If our hearts were clean enough, our heads would be clear enough*; The use we should make of it, as you very well know, is this; Let us give up our Hearts to the Lord, for the cleansing of them; our Heads for the clearing of them; our Hands and Feet or our whole Man for his leading of them. And *cease* we from *our own way*, right in *our own eyes*, and therefore a way abhorred of the Lord, and of all those, that are the Lords. And say we still, as David did, what a blind man would say be wildered in his path, *Lead me Lord in a plain path, the way everlasting, thy spirit is good, lead me; let me not put confidence in a guide, whom thou hast not appointed a Leader and Commander to his people, and none other to be followed but such* Isa. 55.
 n one, that leadeth to him, nor ob. yed but such an one, as commands for him, the only Leader and Commander to the people;

3. But in these matters, let us cease from sense also, carnal reason, and our own understanding, and cry we for His eye salute; that *enlightning which teacheth all thing*.

For these things lie off from sense, quite beyond the line, reach and borders of reason. Your *titular Saints*, and *nominal Believers*, that hold their Sainthood by tenure onely of their Infant Baptism, understand none of these things, nor probably will they give their minds to understand them, till you shall drive them from their *strong hold*, which is their *believe*, That they are true Saints, and have a true right to all Church Communion, because they were born in a Church and Baptized

there: Till ye drive them off from this strong hold, they will not give their mind to understand these things, which are as much and more above the reach of their reason, than are the things of reason above the sense of their beast.

In the last place,

6.

Let us consider this, which we have so often said from others, *God is angry with us, while we are angry one with another*; Therefore we should hear the good counsel and take it, put we on, as the *Elect* of God, his *and beloved, bowels of mercy*, Col. 3. 12. (a) Cloath us or clad our selves with bowels, that we may be furnished have them, as the cloaths upon our back, and as a shroud on as our Garments, all over it, as top to the toe; from head to foot, bowels of mercy all over, so may we expect Bowels, tender mercies from our God. And then as ye in preaching, in ye and ye in praying, may agree in one thing, *Matth. 18. 19. Where two or three are gathered in my name, I will be there*. The import of the word is an harmonious agreement to sing the same tune (prayers are music in Gods ears) with that excellent Man, and so called Melody to God, *Eph. 5. 19*. It is not simply agreeing in the thing, prayer to pray but in the manner, which make the Comfort and the Melody.

(a) Put ye on significat
has virtutes
esse / en ve-
stes quibus
anima no-
stra imo tota
nos ornamur
coram Deo,
Angelis, &
hominibus.
Zanchi on
the Text.

And so in end to what ye or we have or can say more. To the way is right, or seems to be right in our own eyes. You bring Scripture, we bring Scripture. To what end? That the Truth might appear on whose side it is. It is true, *The Scripture saith, man as much as God*, as Christ, as the Spirit saith by the Scripture, being the mouth or voice of God; the Standard, the Ballance, the Touch Stone, the Judge of Truth, of the way, walk and walkers therein. But in the Spirit in the word, that leadeth to it, we know it, cleareth it up before us. How can we else understand what we read; If the Spirit be him, who was worthy, and prevailed to open the Book and loose the seals thereof, he was our Interpreter; Till he open the Book the Learned can read no more of it, then

Rom. 4. 3.
Gal. 3. 8.
1 Tim. 5. 18.

Rev. 5.

then can the unlearned: It is as a closed, or sealed Book to both. Aske we then for the Spirit, that Eye, *Heart*, or an *Imagination*, that can see all things one way, for us to know: It will come and unfold our eyes: Our senses are as thick and hard as *Lead*, where with it tells us what darkness is within us, as it told him, till the light came, and remove them together with the yallow ad. over the heart, we see nothing into those matters. If we will, or we walk, or know, we may think as we on, he to know, but walk as blind men, or men in the dark, frightened or bewildered in the night, or thickest fog, and will ascribe to him who to hold as they, than say they for, but the word saith it not.) To preserve Gods word to their understanding, which should be captivated to the word of Rev. 13. 11. *God*. So then we are concluded, that whatever disagreement there is between us, as to our way, and walk therein, yet no ill agreement, that is, or repugnancy at all, in the Scripture, were we sweetly accorded with it, we should be accorded with the Truth, and with our selves. And indeed it is high time, and the high season, we should be to accorded, for there being a sweet agreement in Scripture, and no repugnancy at all, why should there be any disagreement at all between them, that produce or hold the same? Agree with the Scripture, and we are agreed. And this may more mightily with us to persuade, to tell us; because, as when children fall out, so I, if meeting in a fathers will, the Orphan, *Parum*, as becomes the *Longer* brother, is one father. So will they that should be followers of God, as dear children fall out in the way, or about the way, it is more than doubtless, they fall out with the Scripture, at least fall not in with it; And then who are the gainers, but He: (a) *Parum* picks it for they are gainers by the divisions of they, that should explain the word of Christ. We will see, *quod* we hear it again, and so we have done. *Agree we with the now illumined Scripture, and we are agreed*; And that this may be, *ut ostendat*, is the (a) we for the Spirit, Christs Vicar, or great Agent in the world, and never cease we asking, will he come;

*Discovered
Spirits
Sanctus.
He is a dairy
ty Cuck.*

...of *locking* till he open the door of the understanding, and come in. A de-
lightful person he is, grieved at the least offence is offered
to him in his own House, or Temple, having expressly told
in the Scripture, and directed how matters should be or-
dered therein, whole, and in part, after the due manner
of *locking* with the wicked every day, who an-
ger him in these matters. So is he grieved with his dear-
est children that grieve him therein: and being grieved,
or melted to the heart by them, he will grieve them, and
make them know what it is to grieve him: but where
once he hath taken up his habitation, there he will abide
forever.

II. II. V. L. We would in the close of this give you this assurance,
That we would not give you or any other, any the least
offence. What offence may be taken, we know not, or
if we did, we know not how to help. This we know, if
it is our duty, and what we can, we will remove offences
what possible: but it is not possible, we conceive, to
remove them out of his, or their way, who walk with
Mr. H., in his which is rendered us choicer, and we
will help it for what we can, in the *abolition* of all
those in which any of the least work of the Spirit of
God, and of God's will, is standing. Sir, we shall
(through grace) be careful with all care as becometh,
that no word pass from us, not examined fitly, & weigh-
ed by us, what agreement it hath with the word of Christ,
mind and manner of his people. And for as we truly
shall write nothing in anger, and what we answer shall
be done in love. And may the good spirit guide our
tongue and our hand, when we see cause to put forth,
either of both, that what we have said we may do: and
our God may have glory from us by all we say or do, and
we peace from Him, and acceptance with Him, through
Him in whom we labour to be accepted, or to mould
do, as the ambitious man striveth to accept the pinnacle
of honour. *Amen.*

3 Cor. 1. 9.
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